422 593 case of the main store being depleted. Grown up unmarried sons and also daughters could have each his or her own " mondo." In case of necessity their grain went into the family store, but from it they were allowed to barter grain for the personal ornaments which were common in the tribe. Grain which was still in store when the new crop came in was at the disposal of the woman, who frequently [437] used it in barter for domestic animals. This custom is called " rundo," and the beast procured, if a cow or heifer is called " dher tekre." It was the woman's own property, subject to the limitations of absolute ownership which pertain to all notions of property among primitive peoples. It could not be bequeathed away from her by her husband. In case of famine she could take of its offspring and barter it for grain. Once having acquired the beast she did not readily part with it, but kept it for her children.

731 As at the present day so also in days gone by, there was no tribal organization of food supplies as a provision against famine. During the last two or three years when crops have been short through damage by locusts there has been one word which was heard very frequently. The word is " kisuma." It means to journey away from the home locality in search of food for the family. In days gone by domestic animals were taken to those who had food to dispose of, and bartered for grain. A man without stock would marry off his girl child, and with the cattle get food. This was the only way in which famine conditions were met. Needless to say when famine was widespread, very much suffering was entailed.

242 Rotation of crops is practised to a limited extent. The order of rotation is decided largely, by the period of the year in which the first crop is put down. If virgin or fallow land is prepared for the autumn sowing, then the first crop is one which ripens quickly, such as simsim or beans. When this is harvested, the land will be put under a slower growing crop, like millet or maize. Before being allowed to revert to fallow land, it may be put under sweet potatoes. If the land is first prepared for the spring sowing then the order is reversed. But it must not be taken that what has been written above is the invariable rule. I have known a field to be put down first in sweet potatoes and then followed by a second crop of potatoes before being planted with maize. Also where the land is very rich, as in certain valleys, year after year maize or millet may be put down until the land shows signs of exhaustion. It then reverts to fallow. There is no strict rule governing the length of time it rests. Some allow a rest of three, some of five, years. It depends upon the amount of land available and the pressure of population upon it.

The names used by the Luo for the different phases are as follow :— Virgin soil, " Ohang." Land under rotation, " Tiang." Fallow

buttermilk is used for making gruel which can be consumed by both sexes. Both buttermilk and fresh milk are used for cooking vegetables and fresh bovine blood for human consumption. The Luo do not slaughter their cattle for beef except for some special reason, for example, on the occasion of a special feast. The ordinary meat eaten is that of animals which have died as a result of disease or accident. If there is an outbreak of a serious disease and many animals die, their meat is made into biltong which can be stored for future consumption. Such biltong forms a very palatable diet when properly cooked with ghee. Girls do not eat the meat of cattle paid for their dowries.

Hides are used as sleeping mats, and for making shields, drums, sandals and special head-dresses on which ostrich feathers are fixed. Those of very young animals are used as clothes.

Cattle can be exchanged for millet or maize at any time, i.e., during famine or in good years; but cattle-owners tend to refuse millet or maize for their cattle after good harvests. This is one of the facts which support the argument of the Luo elders who prefer animals to crops. In exchanging cattle for goats and sheep, a bull is worth three to four goats and a heifer, six to eight goats or sheep. A goat or sheep is worth six to eight fowls.

The young men use young oxen for riding, and they sell heifers to buy buffalo hides for making shields or ostrich feathers for their adornment at funeral dances. Cattle accompany the mourners when attending funerals and, during inter-tribal wars, oxen were the companions of warriors on the battlefield. The horns make valuable trumpets and are used as containers for keeping powdered drugs. Tendons make strong strings for harps and bows. Cattle dung is useful for smearing houses and dry dung is good for the fire. Fresh blood as mentioned above makes a palatable food when mixed with milk and cooked. The scapula of small animals is used as a butter-scoop and for other domestic purposes. Hoofs are used for storing drugs and for running liquid medicines into the noses of both human and animal patients, e.g., an infusion of a plant known in Luo as *jandarusi** is given in this way to cattle suffering from east coast fever. The long hair of the tail is used for trapping birds. The scrotum forms a valuable pocket.

Goats' milk is the food of the herd-boys when looking after animals in the pastures. They add the juice of a fruit† to the fresh milk and after a few minutes the milk coagulates and is ready for consumption. Goat skins are worn by both men and women and goat's meat is eaten by both sexes. The goat is the animal usually slaughtered for female visitors such as mothers and sisters-in-law. The chief produce from sheep is mutton

*Dalbergia sp. probably *D. Melanoxylon*.
†Solanum sp. probably *S. incanum*, Sodom apple.—Editor.

Besides dowry payments the Luo had other means of obtaining cattle before the advent of the Europeans. Two of these ways, which no longer exist, were the capturing of enemies' cattle during inter-tribal wars and robbery during the night. Because there were only few cattle in those days the number of cattle paid for dowries was very limited, not even half of what it is today.

Inheritance and exchange are now the natural means by which the Luo obtain cattle. As mentioned above in discussing dowry the first eight to twelve cattle paid for a dowry, though nominally known as the property of the father of the girl, are in the real sense the inheritance of her full brothers. The father can do anything he likes with them during his life-time, provided he consults the girl's eldest brother. It frequently happens that there is disagreement between the sons and the father, who may try to dispose of these animals without consulting the sons. The other animals belong to certain individuals, e.g., father, uncles and mother. Those of the father if he is a polygamist are inherited by one of his sons who has no sisters. If the father has two or more sisterless sons born of different mothers they inherit equally the special cattle he gets from the dowry of those daughters who have full brothers. These sons also inherit the cattle, goats or sheep that he gets by other means, e.g., those obtained by exchanging millet or maize and those paid to him for the dowries of his nieces. Cattle paid to the mother-in-law by her son-in-law are inherited by her eldest or last son. Usually a father gives more to a son whose mother has died if he is a good son. He calls this son his orphan. If a father loves one of his sons more than the others he may take some of his cattle to one or other of his friends, and tell him that they can only be taken after his death by the loved son.

A man inherits his brother's animals if the brother dies and leaves no son. If a man, having a brother, dies before having children by his wife, and the widow marries someone else of her husband's clan, children born to her by her new husband belong to the brother of her former husband, and so, if they are girls, the brother inherits most of the cattle paid for their dowries. If, however, these girls have a brother, he inherits the cattle.

Some people start to obtain cattle by exchanging their millet or maize for sheep, goats and poultry in the first instance, and when the number of these small stock has increased, they, in turn, are exchanged for cattle. Sometimes a man gives his friend an assurance that if he gives him some goats he will in return give a heifer which can be kept until she calves. After weaning, the calf remains the property of the friend while the cow is returned.

231 Old cows which have stopped producing are usually killed
[837] and their meat exchanged for millet or maize which in turn
is bartered for new young heifers, bulls, goats or sheep, or if
764 necessary used for consumption. The same applies to oxen
although these are usually exchanged directly for other stock.
A heifer is usually worth two bulls or young oxen. The special
oxen used by their owners as companions when they attend
funeral mournings are seldom exchanged, but are slaughtered
when they get old, the owners preparing special feasts as a
tribute to their past service. A young man who has ridden a
special ox at funeral dances does not eat the meat when the
ox dies as a result of disease or accident. These "companions"
are usually honoured by having bells fixed on special leather
straps fastened around their necks. Some he-goats are also so
honoured. The ringing of these bells will sometimes stop
hyenas from entering the kraal and may help in tracing animals
when grazing in bushy country. The ears of the owners are
usually sensitive to the sound of the bells of their own oxen.

231 The Luo do not like polled cattle because some of them
[842] believe that such animals are unlucky. They say that if a
polled animal is paid as part of a dowry the woman is likely
to be sterile. They are very fond of oxen with long horns or
those with peculiarly or funnily placed horns. During drinking
parties the owners of such oxen "show off" by placing their
arms in different positions to demonstrate the directions of the
[556] horns of their oxen. This performance is a sign of wealth
because the average man does not possess a number of oxen
with abnormally-placed horns. Long-horned cows are not of
special value. The horns of dangerous animals are cut so as to
reduce the risk of people and young animals being horned.

Beautifying animals by branding which is practised by
some African tribes is not favoured by the Luo. The only
method that is used to increase the natural beauty of cattle,
especially bull calves, is to trim the ears. Trimming is, however,
[232] also done as a treatment for east coast fever because in this
disease the animal appears dull and heavy as if suffering from
headache, and the Luo believe that by letting a little blood
from the ear the headache is eased.

231 Luo cattle-owners do not usually go in for special colours,
822 but there are some colours which are considered objectionable.
Pure white is not liked because white animals are usually
susceptible to skin diseases, accidental skin lesions and to
marking by tick-bites which usually remain permanently
conspicuous. Another objectionable colour is striped, dark,
dull-brown. Animals with these mixed colours are not accepted
for dowry because the disagreeable colours may cause disagree-
ment during the arrangement of the marriage or between the
wife and her husband. Brown is unanimously favoured because
it is considered resistant to skin diseases and accidental injuries.

16: Northcote G-5 (no date) 1907 FL11 Loo FL11

towards marriage, that anyone who touches this tassel has to pay a fine of three goats to the husband.

The women do not wear iron wire to the same extent as their husbands and brothers. These may frequently be seen with from six to ten pieces wound round their arms and legs, which shine from constant rubbing and polishing with oil and fat. Happily there are signs that this wire is going out of fashion, whereby they will be spared the aches and ulcers which are its continual accompaniment. Trade generally will thus be put upon a sound cash basis instead of resting as it has done upon a precarious footing of barter. The Jaluo, who are keen traders, have begun to realise the advantages of the rupee over the iron, being helped to this conclusion by the necessity of having to pay three rupees a year for every hut.

The Jaluo full dress is very striking. A huge hat of monkey or goat skin, or of feathers, often of ostrich, surmounts a well-oiled visage which is ornamented by lines of small white beads across the forehead, nose, upper lip and chin and fastened behind the ear. Round the neck are strings of beads, brass cartridge cases, fetishes, and a round or two of iron wire. Across the chest and sometimes down the back are rows of cowries sewn on to strips of leather; and over the right shoulder hangs a big black feather boa, or an ornament made of the long hair from the wildebeest's tail. The everyday goat skin is discarded. Round the waist they fasten strings of iron beads which they manufacture from iron wire; the iron has an extra polish, and from it depend bunches of feathers. The body is well oiled and sometimes covered with red clay or charcoal. Finally they fasten to the knee and ankle small bells made of iron wire in the shape of broad-bean pods and with one or two small iron beads inside.

Their weapons consist of a spear with a long haft and a short blade, a Masai sword on the right hip and occasionally a bow and arrows instead of the spear. Their shields are very large and heavy, made of buffalo hide and of a peculiar shape; vertically they are about three feet six inches in height; horizontally nearly six feet in length and curved back so that the left side, back and front of the warrior are covered; they are painted red, white and black, often in artistic designs. These designs probably at one time indicated to what family the owner belonged; to-day, however, this idea, if it ever existed, seems to have quite disappeared, each man painting on his shield the pattern which pleases him most. Further investigation on this subject should be made in order to make certain whether the patterns have any peculiar meaning.

Some wear the hair long, twisting it into long thin strings and dressing it with oil and red clay or charcoal. Others partially shave the head, always leaving at least one little tuft, which is cut off and worn by the chief mourner at the owner's funeral. Sometimes the body is striped or spotted with yellow clay in imitation of the zebra or leopard.

Politically the Jaluo are in a semi-feudal state; the tribe is divided up into larger or smaller chiefdoms or clans, which correspond to the old baronies, but there is no one overlord to make the resemblance complete. Nominally the chiefs